The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. XIII. BOSTON, OCTOBER, 1904. No. 5

THE CHEERFUL LETTER.
MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

GEO. H. ELLIS CO., PRINTERS, 272 CONGRESS ST., BOSTON.

CONTENTS OF NO. 5.

THE MIGHT OF FAITH 53
FREEDOM FROM CARE 53
THE STILL HOUR 55
THE BOOK AND MAGAZINE CLUB 56
THE MOTHERS' COUNCIL: KINDERGARTEN DANGERS, 58
NATURAL HISTORY: WATER CHIMNEYS 59
BIOGRAPHY: "THE GOOD LORD SHAFTESBURY" . 59
LETTERS OF A SISTER: BOSTON IN THE THIRTIES . 62
THE AMUSEMENT COLUMN 63
IMPORTANT NOTICES 64

THE MIGHT OF FAITH.

We will not weep, for God is standing by us,
And tears will blind us to the blessed sight;
We will not doubt if darkness still doth try us,
Our souls have promise of serenest light.

We will not faint if heavy burdens bind us,
They press no harder than our souls can bear;
The thorniest way is lying still behind us,
We shall be braver for our past despair.

Oh, not in doubt shall be our journey's ending,
Sin, with its fears shall leave us at the last;
All its best hopes in glad fulfilment blending,
Life shall be with us when the death is past.

Help us, O Father, when the world is pressing
On our frail hearts that faint without their friend;
Help us, O Father, let thy constant blessing
Strengthen our weakness till the joyful end.

—*Disciples' Hymn-book.*

FREEDOM FROM CARE.

I would have you without carefulness [*free from cares* (*R. V.*)].—1 COR. vii. 32.

The letters of Paul give us an insight into some curious notions which prevailed in the early church. He, like the rest, expected that the Lord Jesus would come back from heaven in a little while, put an end to the existing world, and establish an entirely new order. Therefore he took no great interest in improving the present order. He cared little for what we call society and civilization, or for the reform of public affairs and the general development of humanity. The shortness of time and the prevailing distress seemed to him reasons for advising against marriage on the whole, especially as it would oblige the believers to care for the things of a world which must soon pass away.

In later times the tendency of believing men and women to become monks and nuns was greatly encouraged by this passage in Paul's writings and by other sayings of the New Testament. But in general the life of Christendom for fifty generations has flowed on in the channel marked by the God-given instincts of human nature. The principles and spirit of pure Christianity are quite independent of the mistakes of its teachers, ancient or modern. And never were we further than to-day from that ideal of religion which disparages the earthly life in order to prepare men for the heavenly.

But, putting aside this class of questions, let us ask what wisdom there may be in Paul's wish that men and women may live in freedom from cares. Is such a life possible? Is it even desirable? Certainly we all seem to have some very sober grounds of concern, some quite reasonable causes of carefulness.

1. We must be mindful of the conditions of physical welfare. Nothing seems to take care of itself: nothing goes right unless we attend to it. We cannot get the benefit of living in this world without a great deal of painstaking. The press of bodily needs is daily and unceasing. Nearly every man or woman is obliged by Providence to take care of one person: perhaps a majority feel called to help take care of two or more. As few of us know very well how to do it, we are naturally anxious. We sail an unknown sea,

where winds and waves are treacherous, where fogs obscure our course, and where sunken rocks threaten us in narrow channels. How can we take it all as a pleasure excursion?

2. Our human relations give us much cause for concern. We are constantly exposed to injury from the weakness, the wickedness, and, worst of all, the stupidity of our fellow-beings. Even those who know us best sometimes misunderstand us; and our deepest hurts may come from those who are nearest. As we are all deficient in wisdom, in judgment, in tact, and in presence of mind, we often hit each other's crazy-bones and fall under the necessity of explanation and apology.

We not only run the risk of being injured, but the sadder risk of injuring others. We are involved in many serious obligations: every day and hour we are acting as trustees of the rights, interests, and happiness of those around us. We must care for our families, our friends, our community, our country. Such cares are honorable; they are laid upon us: we are born into all these human relations.

3. How can we escape a certain amount of care for the general condition of the race to which we belong? "I am a man, and nothing that concerns mankind is foreign to me." If things go wrong in city or State, it will be partly my fault if I have not stood stoutly for the right. If worthy enterprises move limpingly or collapse altogether, if progress is obstructed or if my fellow-beings are wronged or unfortunate, can I be indifferent? Who rejoices, and I am not glad? Who weeps, and I am not sad? Who is bruised, and I do not feel the pain? Who is a victim of outrage, and I am not indignant?

"Without carefulness?" No tears for human sorrow? No grief for the woes and sins and shames of our fellow-beings? No sympathy with the struggling masses? No pain piercing it through, when so many hearts are breaking, and when so many are willing to break these hearts?

A large part of all that makes life sacred is found in caring for others, in the quick sense of sympathy with humanity, in public-spirited concern for the common weal. Indeed, this feeling of interest in the welfare of others is what saves our own souls,—saves us from being crusted over with selfishness and becoming like beasts of prey. While the world around us abounds in suffering and in sin, how can our own virtue be safe, how can it even deserve the name of virtue, if we look on with indifference or turn away with heartlessness?

4. Then we have our private battle to fight,—a battle with inherited disorders of body and mind, and with our acquired unwise and evil habits; for we are compelled in every thoughtful hour, to admit that our best is not very good, and that we generally fall below our best.

Often the way of duty appears uncertain. The right principle of action is obscured by ignorance and error. Many voices are calling us this way and that. We are involved in difficulties and confusions. Amid these solemn moral exposures and liabilities, with this perpetual need of standing guard against foes without and traitor passions within,—how can we live free from care? How can we work out our salvation without fear and trembling?

5. The transientness of life with the mystery that hangs over the future has ever been a subject of anxious thought. Our friends vanish from sight, and their voices fall into silence; we stand by open graves; all our own plans are conditioned by a tremendous *if*. To some of us the years have grown very short: to all of us they are sure to be few. We look back and see that a little while ago we had no place or part in all that is done under the sun: we look forward, and know that a day is swiftly coming when we shall be as those who lived and died a thousand years ago. True, we had nothing to do with our coming; we shall have nothing to do with our going; all that will be attended to for us by a Power we cannot question. But we know the fact. We are never allowed to forget it for a day.

Yet here speaks a wise and strong man, a great hero of faith and of action, and says he wishes that amid all these tremendous conditions we may be "free from cares." What can the man mean? Could the apostle live up to his own preaching? Was he free from cares? Hardly! Probably few men ever lived who have taken on their hearts so many burdens and such heavy ones. He loved his own people, the Jews. He says it cost him great heaviness and continued sorrow of heart to be cast out of their fellowship and to see them rejecting their own greatest prophet. He loved the whole Gentile world, and, to seek and save the greatest possible number from error and sin, he tasked his mind and body to the utmost, travelling

from kingdom to kingdom, through perils by land and sea, perils of city and wilderness, and perils among false brethren, oppressed with infirmities, in labor and weariness, in frequent watchings, in hunger and thirst, in fastings often, in cold and nakedness. And, he adds, "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches!" And he is the man who would have us live a care-free life! What can he mean?

He means the most reasonable thing in the world. For the very reason that our earthly joys and sorrows are soon to end, he would not have us make too much of them. For the very reason that life is so full of serious, urgent, weighty business,—for the very reason that this business requires all the energy of mind and heart, of soul and body,—he would have us gather up and concentrate all our forces on the business, and waste no part in useless or weakening distractions.

The word *anerimon* which is translated "without carefulness" or "free from cares," means *undivided*. "I would have all your faculties united and centred on the true object of life, so that nothing else may take off your attention," he seems to say.

We have all learned from bitter experience that there is a kind of carefulness which does no good and much harm, and a *disqualifying* care such as makes the hand tremble, the heart flutter or sink, the mind fall into confusion and the will grow weak, so that we can do nothing well, and so must suffer a sense of perpetual failure and defeat. Since we must be in the harness, since it is even the best thing to be in the harness, why should we not so adjust all the bearings and burdens of life and duty that they shall not chafe either flesh or spirit, but leave us free to use all our strength to best advantage?—*Charles G. Ames.*

THE STILL HOUR.

AN EMPTY DAY.

"An empty day," I said, when from his hand
I took it first, what time the dawn grew gray,
Void of the work and joy that I had planned,—
An empty, bitter day!

"How shall I face the long, still hours?" I said,
"The slow, sure hours whose silence is not peace,
As one by one they pass with even tread
Until the daylight cease?"

I bowed mine head, and said, "God help me bear
The cross of these forsaken hours, I pray,
As in thy sight." Then first I was aware
Of Patience in my day.

One after one the silent hours went past,
Nor joy nor hope came near my lot to share,
Nor blessed work, to hands which pain held fast,
Yet they were hours of Prayer.

And while I waited, and they still went on,
Infinite yearning drew my heart above,
Outreaching to the gates where Christ has gone,
So they were hours of Love.

One other Guest I knew, when far away
The last still hour through sunset portals trod,
The presences that filled my empty day,
Prayer, Patience, Love, and God.

—*Mabel Earle.*

PRAYING ALWAYS.

One may or may not literally "read the Bible upon his knees." But let the attitude of his soul be constantly toward God as he reads,—a mental frame of ardent desire for the possession of the "deep things" which come to his recognition out of the Scriptures. In word or thought let him pray: "O my Father, lead me into this experience; give me this faith; sanctify my soul and this grace. Let me have this vision of thyself and thy will and law and love and purpose!"

So shall one's prayers never lack variety or fall into thoughtless repetitiousness. They shall be freighted with all the richness of the spiritual attainment of the men of faith through the ages. For, if we form the habit we have just described, we need not limit it to the Bible. Wherever, in all our reading of good books, we meet some beautiful expression of a noble ideal, we can turn it immediately into a prayer.

And so with what we hear inspiringly spoken in sermon or address or in conversation, so with the meditations of our own hearts. Let us vocally or silently say "Amen"—"So let it be, Lord in my life"—to it all. Thus shall we be able, almost literally to "pray always," and not at set times merely, and the returns to us in blessing and spirituality shall be of incalculable worth.—*Western Christian Advocate.*

THE BOOK AND MAGAZINE CLUB.

[*Send all offers and requests for this department to Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass.*]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise she must consult her list constantly to find out what book has been received safely.

N.B.— Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated*, all books offered in this department are *given*, and the postage paid.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "*Shall* I send such a book to such a person?" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

OFFERS.

Will any one who would like to receive "Black Beauty," address Miss Langmaid, 71 Newbury Street, Boston, Mass.?

The Cambridge Branch offers the following books. Address Miss M. A. Vinal, 20 Lowell Street, Cambridge, Mass.

Juvenile.

"An American Dog Abroad"; "The April Baby's Book of Tunes"; "Melchior's Dream, and Other Tales," Mrs. Ewing; "The Pretty Peggy Painting Book"; "The New Year's Bargain," Susan Coolidge; "The Australian Wanderer"; "How Marjory helped"; "Summer Stories," Mrs. Molesworth; "Donald and Dorothy"; "Alice in Wonderland"; "Through the Looking-glass"; "Child-life," a collection of poems; "Stories Mother Nature told"; "Harper's Story Book"; Swedish story and text-books for small children.

Miscellaneous.

"Beethoven's Letters"; "With Kitchener to Khartoum"; "Mendelssohn's Letters from Italy and Switzerland"; "The Twins of Table Mountain"; "The Two Men of Sandy Bar," Bret Harte; "Letters to Dead Authors," Andrew Lang; "The Hour which cometh," J. F. Clarke; "Sermons for Children," Greenwood; "Cecil Dreeme," Winthrop; "Paula Ferris"; "Winslow Plain"; "In Far Lochaber," Black; "Scott's Poems"; "Sermons for Children," A. P. Peabody.

REQUESTS.

[*Read directions at beginning of Book Club before writing.*]

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado.) 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club Secretary.

Those who write to us for the first time must send the name and address of a minister as a reference. Without that the request will not be printed.

1. *Dear Cheerful Letter,*—With kindly thoughts and grateful thanks to those who have so generously responded to my appeal for reading since I joined your cheerful band several years ago, I come again asking for reading. I have not had anything except what my correspondent sends me, Mrs. Houghton, of Massachusetts. I have had the travelling library this spring and summer, but we have read all the books. I do not care for novels, but I do not mind receiving late numbers, but would like so much to get magazines and books that would give my boys some information of the world's progress. Mrs. Ada V. Wann, Waxahachie, Ellis County, Texas.

2. I have been a member of Cheerful Letter Society some years. I sincerely thank the one who sends it to me and pays my subscription, for I cannot subscribe for it. I am one of the invalid band. An invalid twenty-five years, confined to my bed thirteen years, I often long for means to write more letters and send out reading, for I should love to help in the good work; but my Father saw it best to be, for me, dependent on others. I would be pleased for some good books to read. I think some one must have good books to send to sick people. We need helpful, cheering, uplifting reading. I like good story books occasionally, and would be pleased for any of Mrs. Rice's books, Margaret Sangster's "Andrew Mur-

ray," Mary Lowe Dickinson, Mrs. A. D. T. Whitney, etc.,—in fact, anything that is good and helpful. My friend, Miss Annie Fish of Boston, deserves praise and loving thanks for faithfulness in sending me a roll of reading every month. One of our loved members has passed over the river, and so is not in need of ministrations of reading any longer,—Mrs. Katherine Bergh, Cobbs Hill, New York, an invalid many years, and a great sufferer, greater than any one knew of until she was gone. She passed away May 13, 1904, and was ready and prepared to go. Let us so live that we may meet her in the paradise of God. With best wishes for success of *The Cheerful Letter* and all its workers, I am in His service. Miss S. V. Engell, Seward, New York.

3. Will you please send me books, "New Songs and Ballads," Winner's "Easy System for the Guitar"? Will be glad of any good songs, words and music. Mrs. Fannie Ballard, Mangum, North Carolina.

4. *Dear Cheerful Letter Friends*,—it has been quite awhile since I wrote the Cheerful Letter friends, but I still enjoy reading the letters and the good things it contains. My plea for coming this time is Unitarian sermons and tracts for a friend who wishes them very much. Will you good Cheerful Letter friends who have them to spare send to Mr. DeWitt Owen, Athens, Texas, R. F. D. No. 2, Bermud Farm,—the Series of sermons by James Freeman Clarke, the Mind of Christ and Unitarian beliefs. Also any other like reading. He will appreciate them very much. Would like for myself any books or periodicals of Unitarian works. Have had nothing for some time save a sermon or *Register* now and then. Thanking you in advance for anything you may send. Mrs. Adelia Wofford, Athens, Texas, R. F. D. No. 2.

5. About a year ago I made an appeal through your dear little paper for reading matter, and since then have received a great many nice books and magazines. I am still in such wretched health that I am confined to the house and even to my bed the most of the time. I often wonder if *any* one else suffers as much as I. I love to do fancy work, and can learn to do almost anything in that line from the directions in a paper or book. If any of the readers of *The Cheerful Letter* will be so kind as to send me papers or books containing directions for fancy work of any kind, I will be so thankful, and it will help me pass away the time. (Mrs.) Loma S. Woodhouse, Winthrop Street, Staunton, Virginia.

6. I desire to thank the friends of *The Cheerful Letter* who so kindly sent me papers and magazines through the months of June and July, as I have been sick and could not answer each one. I am barely able to write at this time, but I thank them ever so much. I have changed my address from Chehalis, Washington, to Napavine, Washington. I like this coast country. We came here from the State of Iowa, and find the climate so different here. We have considerable rain in winter; but the grass keeps green all winter, so it doesn't get very cold. They raise fine vegetables and fruit. It is considered to be healthy, plenty of good water. Mrs. Rachel McAferty, Napavine, Washington.

7. Mrs. Jenny P Grymes, Poland, Rapides Parish, Louisiana, will be very glad to receive a few novels.

8. I want to thank all the dear friends that have remembered me in the past. I thank the one that sends me the good *Cheerful Letter*. I enjoy reading very much. My husband's sister is with us, and all like reading very much. I would like for some of the Cheerful Letter friends to send her a third reader, spelling-book, and arithmetic. She is fourteen years old, and would like to receive *The Cheerful Letter*. Her name is Ina Triplett. My husband and myself are devoted readers of all good literature. Mrs. Mintie Triplett, Centralia, Indian Territory.

9. I am back in old Floyd, and asking for more books. The travelling library has been a great source of pleasure to the young people of our community. I think we will be ready to exchange for a new one next spring. I hope you won't think I am selfish, but I certainly would like to have the following books: Wentworth's "Practical and Mental Arithmetic," Bunyan's "Pilgrim's Progress," and "Black Beauty." I always want every boy that goes to school to me to read "Black Beauty." Thanking you again for past favors. M. Ada Cannaday, Floyd, Virginia, R. F. D. No. 1.

10. A very dear friend gave me your address, and I would very much like to become a member of *The Cheerful Letter* and receive good reading matter of any kind for myself and family. My family consists of

my husband and three sons and myself. We live six miles from any railroad. There is no library near me, and my husband is not able to buy but little reading matter of any kind for his family, and we all like so well to read. I have very poor health, and am far away from all my kindred and friends of my youth, and I am ofttimes very lonely. Mrs. Pencie J. McGee, Sanville, Henry County, Virginia.

11. As we live out in the country, away from any good school, we would gladly receive any good books or papers that would help to interest and instruct our adopted daughter, who is nearly fourteen years old. As we have no family, we feel much interested in her, and want to train her in the love and fear of God. As we have never had any experience in training children would thankfully receive any information from those who have children. Mrs. H. D. Baughn, Price, North Carolina.

12. I will be very grateful for any good literature, such as magazines, papers, or books. Will some one send me current numbers of *Delineator?* Mrs. M. E. Turbyfill, Norman, Oklahoma.

THE MOTHERS' COUNCIL.

KINDERGARTEN DANGERS.

The discussion aroused by William McAndrew's article on "Kindergarten Nonsense." which appeared in our February issue,* suggested a more thorough canvassing of a subject so important to the home as the responsibility and influence of these elementary schools on the characters and ideals of our children. Close on the heels of this came views from clergymen of representative denominations, who were interviewed as to their convictions concerning the menacing increase of divorce.

The opinion widely prevails among pastors that the low value placed upon marital obligations may be traced to the flabbiness of the present generation's moral fibre. This is ascribed by some of them to the well-nigh total lack in our present public-school system, as well as in our home life, of those elements of discipline which make for sturdy wills and high ideals. Children and young people are taught to move along the lines of the least resistance; and this, the clergymen feel, is due, at least in part, not only to the fact that the children are started wrong in the kindergarten, but also to the fact that the kindergarten principles have unduly invaded the other schools. Granting that the kindergarten rightly conducted is indispensable, is not the effort to weld it upon the schools in many instances a failure? And is not the kindergarten itself oftentimes to be found in incompetent hands? That the elementary schools are the most important of all is a truism.

Here is a question which touches the home and its interests at its most vital point. Justice to the kindergarten itself demands that it be investigated. Accordingly, the views were sought of many of the prominent educators and clergymen of the country. One of the first replies to be received, from the president of a great university, contained these words: "A kindergarten, like everything else, depends much for its goodness or badness upon the persons at the head of it and the way in which they manage it. I am perfectly free to say in private that I believe the good results of the kindergarten to have been overrated and its evil results to have been underrated." We spread before our readers the results, thus far, of our inquiry:—

Three university presidents we find seriously challenging the kindergarten as conducted: two distinguished clergymen take the same attitude. Approval almost unqualified comes from a university president, two clergymen, and a professor. There is food for thought in the remaining communications, which take a broad view of the relations of the school and the home.

USEFUL AMONG THE VERY POOR.

President Mary E. Woolley, Mt. Holyoke College: "I believe the kindergarten valuable when the idea is rightly carried out. It seems to me more useful among the children of the very poor than among those who have a great deal to interest them and to develop the power of observation."

IT DEPENDS.

President L. Clark Seelye, Smith College: "The benefit of the kindergarten depends very much upon the way in which it is taught. With good teachers, I consider it beneficial for young children if it is not carried too far."

SOMETIMES CARRIED TOO FAR.

President W. E. Huntington, Boston University: "I am a friend to the kindergarten method of instruction for young children.

* *Good Housekeeping*, February, 1904.

My only criticism of the practical working of this form of instruction would be that it is sometimes carried too far. There is only a limited portion of the child's development which I think should be submitted to the strictly kindergarten method, and after this period is passed the child should enter a kind of discipline which will rouse both the moral and intellectual powers more distinctly. A child should not form a habit of thinking that he must be continually entertained during school hours. The young child should begin very soon after infancy to do some things which are not exactly agreeable, but which are duties and should be done promptly and obediently. The difficult element in determining how much kindergarten instruction should be given to any particular child, or to any class of children, would be to fix upon the stage in childhood development when the more strenuous type of instruction should replace the pictorial and amusing. Probably this line of separation between the two periods of the child's development would not be exactly the same for any two children. In the hands of a skilful teacher I have no doubt that the kindergarten method is exceedingly valuable, much depending, however, upon the personal power of the teacher."—*Good Housekeeping.*

NATURAL HISTORY.

WATER CHIMNEYS.

A naturalist who spent some time in Southern Brazil—in fact he may be there now for aught that I know to the contrary—has written a very interesting account of the different kinds of caddis-worms which he found there. He describes the cases of about thirty species, and I will give you some of the most interesting of these descriptions.

The larva of one species lives in sticks of wood, which it hollows out in convenient lengths, and then cuts away a semi-circular piece from the under side of the mouth end, so that the upper side projects, protecting the larva when crawling about. For further security a small stone is fastened to the projecting dorsal side, which closes the entrance when the larva retires into its case. Near the rear end of its boring the larva gnaws a small hole through the wall of the stick, for the free exit of the water which he has breathed. Sometimes these larvæ find a hollow stick of suitable size for their habitation, and they wisely take possession of it, knowing that it will save them a great deal of work to have their house thus already prepared; but they are not quite bright enough to see that the water can pass freely through this hollow stick, and they take the trouble to gnaw a very unnecessary hole through its side wall.

Another kind of caddis-worm builds a portable case of little stones. The case is of an oval shape and alike at each end. It has a flat bottom, in either end of which is an opening. As these two doors are against the stone on which the case rests, contrivances are necessary to admit a fresh current of water. One species does this by leaving small passages between the stones in the roof of its house. But a more enterprising species builds in the centre of its roof an upright cylindrical chimney made of grains of sand, whose height sometimes equals or even exceeds the whole length of his house. When these larvæ are about to become quiescent, they remove both the chimney and the floor of their house, and fix the borders of the vault firmly to the stone on which they live.

Another kind of caddis-worm, quite a distant connection of the above species, builds a house with *two* chimneys, and these houses, like the former, often form large villages of a rather pitcuresque aspect at the bottom of the water. They are, however, composed of vegetable bits instead of stones, and are strongly compressed, opening only with a narrow slit at each end. The chimneys are short and cylindrical, and are of the greatest advantage to their builders. Other larvæ which live in cases opening only by a slit at each end have to work very hard, waving the body constantly, in order to keep up a fresh current of water; but those that live in the chimneyed houses are able to remain motionless for a long time together, the water necessary for respiration having free access through the chimneys.

I ought to mention that caddises are sometimes called *trichoptera*, or "hairy-winged," and sometimes *phryganidæ*. Whenever you meet with either of these words, you will do well to see if there is not something interesting related of these curious creatures.—*Cora H. Clarke.*

THE EARL OF SHAFTESBURY.

THE OPIUM TRADE, NATIONAL EDUCATION, RAGGED SCHOOLS.

"I have undertaken," wrote Lord Ashley, in 1842, "more than I can accomplish."

Yet the year 1843 was destined to bring him an enormous accession of labor. Three gigantic questions—National Education, The Opium Trade, and Ragged Schools—were to be added to those which already occupied his attention.

"*Nov. 22d* [1842].—Intelligence of great successes in China, and consequent peace. I rejoice in peace. I rejoice that this cruel and debasing war is terminated; but I cannot rejoice,—it may be unpatriotic, it may be un-British,—I cannot rejoice in our successes. We have triumphed in one of the most lawless, unnecessary, and unfair struggles in the records of history. It was a war on which good men could not invoke the favor of heaven, and Christians have shed more heathen blood in two years than the heathens have shed of Christian blood in two centuries! I tremble the more because I feel that vengeance will come in some terrible shape. These sins will not remain unpunished. Failure might have mitigated our retribution, but success will prove our ruin.

"*Jan.* 10 [1843].—Lord Londonderry has invited the formation of a league, to attain the repeal of my Colliery Bill! Sharp practice, seeing that it will not come into full operation before next March! I can hardly believe that the Parliament will so speedily reverse its decision or the government their support. It is, however, another element of anxiety and another subject of prayer."

Early in the year there is a significant entry in the diary, "Peel will yet find his difficulties to lie in Ireland." And the prophecy met with its fulfilment.

The second report of the Children's Employment Commission, having reference to the condition of juvenile laborers in various branches of industry not affected by the Factory Act, was published early in 1843. It was proved that in many trades children began to work at seven, six, five, and even four years of age. Parents sent their children to work as early as possible, in many cases to pay off debts to the master by the children's labor. In other cases children were apprenticed for long terms of years to receive food and clothing, but no wages. The apprentices had no legal protection against unmerciful masters, but convictions of apprentices for breaches of contract were very numerous. Magistrates were opposed to cancelling contracts, even when neglect or cruelty was evident, lest his apprentices should return to be a burden on the parish. Bad treatment of the children by adult workmen was common. The average day's work was from ten to twelve hours. Ignorance and depravity were general, the Sunday-schools inefficient, the evening schools of little use for overworked children. With all this labor was associated great poverty and bad food.

The Factory Question, in consequence of (these) revelations became so closely associated with the subject of the Education of the Working Classes that it was necessary to treat it in this connection; and on February 28th Lord Ashley moved an address to the crown, praying her majesty "to take into her instant and serious consideration the best means of diffusing the benefits and blessings of a moral and religious education amongst the working classes of her people." The concluding words of the address were as follows:—

"We owe to the poor of our land a weighty debt. We call them improvident and immoral, and many of them are so; but that improvidence and that immorality are the results, in a great measure, of our neglect, and, not a little, of our example. We owe them, too, the debt of kinder language, and more frequent intercourse. This is no fanciful obligation. Our people are more alive than any other to honest zeal for their cause and sympathy with their necessities which, fall though it oftentimes may on unimpressible hearts, never fails to find some that it comforts and many that it softens. Only let us declare this night that we will enter on a novel and a better course, that we will seek their temporal through their eternal welfare, and the half of our work will then have been achieved. There are many hearts to be won, many minds to be instructed, and many souls to be saved. *O Patria! O Divum Domus!* The blessing of God will rest upon our endeavors; and the oldest among us may, perhaps, live to enjoy for himself and for his children the opening day of the immortal, because the moral, glories of the British Empire."

This powerful speech met with the general applause of the House, and the motion was agreed to.

From the Diary:—

"*Mar. 1st* [1843].—Last night brought forward my motion on National Education. Whatever I received from the goodness, grace, and mercy of God when I introduced my Colliery Bill, I received in a tenfold measure here. Hearts were prepared, op-

portunities furnished, success vouchsafed. The unanimity was wonderful. The feeling in the House still more so. It presented the spectacle of a Christian assembly invested with mighty power for Christian objects. Could this have been effected a few years ago?

5th. I am more and more astonished by the success of my motion, and by the excitement of fervor and sympathy it has raised. . . . They tell me that on Wednesday morning shops and public-houses were thronged by persons anxious to read the papers. . . . Why was it? About a quarter before I concluded, I stopped suddenly, lost the thread of my discourse, and nearly broke down! Was this the 'thorn in the flesh' lest I should be exalted above measure?"

(It is more probable that it was fatigue and overwork.—ED.)

A serious difficulty now arose in the objection of the many non-conformists to having the proposed educational boards under the influence and in the hands of the clergymen of the Established Church. This seems unfortunate, for the short hours of work for the children were included in the clauses.

The introduction of Lord Ashley to the Opium Question is told by him in these simple words:—

From the Diary:—

"*Feb. 13th* [1843].—On Saturday last Samuel Gurney and Mr. Fry called on me to lay the state of the opium trade with China before me, and request that I would submit it to Parliament as a grand question of national morality and religion. I agreed in all they said, for I had long thought and felt the same, but doubted my fitness and capacity to undertake such a task. Promised, however, to consider the proposition. They told me and gave most excellent proofs of their correctness that the government were not averse to the abolition of the opium monopoly, though fully aware of its extreme difficulty; that the Board of Trade were actually favorable, and that Peel positively condemned the contraband trade."

This was the commencement of an official alliance with a cause which for more than forty years was to receive his advocacy. There can be little doubt that future generations of Englishmen will unhesitatingly condemn the policy that has so long been pursued with regard to this iniquitous traffic, and it will seem scarcely credible that in the nineteenth century, while British missionaries were preaching the gospel in every quarter of the globe, and while British philanthropists were combatting almost every known phase of evil under the sun, British statesmen could be found capable of defending, for the sake of the revenue, a system which has been again and again conclusively proved to be fraught with misery and ruin to tens of thousands of the Chinese people. Vainly have the best and wisest of Chinese statesmen opposed the introduction of the pernicious drug. English ministers were determined that the revenues of our Indian empire should not be curtailed, and did not scruple to insure, by fire and sword, the maintenance of the unholy traffic.

As the day drew near for Lord Ashley to bring forward his motion on the opium question, he experienced—what he had so often felt before—an intense depression, resulting from nervous anxiety. He knew of only one way in which relief was to be obtained, and that is indicated in the following entry.

"*April 2d* [Sunday].—Lesson for the day at morning service, 3d chapter Exodus: 'Come now, therefore, and I will send thee.' 'Who am I that I should go'? These words were not without their consolation."

Lord Ashley frankly admitted that, for the sake of the revenue, Parliament in 1832 sanctioned the opium monopoly. "I was in Parliament myself at the time," he said, "and I share in the responsibility; but I had not at that time the most remote idea of the enormities which the details of the system have since brought to light." Having now studied the whole question, the revelation of the facts of the case had filled him with horror. He saw that it stood in the way of the progress of society, the civilization of man, and the advancement of the gospel. It could never be that opium and the Bible could enter China together.

Lord Ashley enforced this conclusion as follows:—

"Now a fact has just occurred than which nothing, I am certain, can reflect greater disgrace on all our conduct. It occurred on Wednesday last. The Baptist Missionary Society, at a meeting last Wednesday, took into consideration the propriety of sending out missionaries to China, and it was decided to work through the agency of the American Missions, because the public feeling in China was so strong against the English that, if the missionaries hoped to work at all, it must be through America, which

had kept aloof in a great degree from the disgraceful traffic. And what was the result? Why, the Baptist Missionary Society of England voted five hundred pounds to be put at the disposal of the American missionaries for the propagation of the gospel in China! So, sir, it has come to this, that England, which professes to be at the head of Christian nations, is precluded by her own immoral conduct from sending her own missionaries to that part of the world which she herself has opened for the advancement of civilization and the advancement of Christianity."

Lord Ashley urged that Parliament should destroy the monopoly, possessed by the East India Company, of the growth and manufacture of opium in India. And next, that the cultivation of the drug, in the territories of the East India Company, should be prohibited altogether.

Unluckily, the opium trade brought an enormous revenue to England, and the prevailing tone of the opposition was that, although morality and religion and the happiness of mankind and friendly relations with China were very fine things in their way, the price demanded for them was too dear.

The third great addition to the labors of Lord Ashley at this period was the Ragged School Question. For some years the condition of the waifs and strays, the vagrants and outcasts of London, had been a source of considerable anxiety to him. It seemed as if they were utterly neglected and were left to perish, body and soul. He was completely at a loss to know how the difficulty of reaching them, or, after reaching them, of retaining any hold on them, was to be met. Meantime he saw, with daily increasing sorrow, that there was growing up in London an enormous population of thieves and vagabonds; and, as far as he could ascertain, no effort of any kind was being made to reclaim them. They lived in filthy dwellings or under arches. They begged or stole. They grew up in ignorance of everything that was good, and with knowledge of everything that was evil; and, sooner or later, they became acquainted with the jailer or the hangman. The sense that something ought to be done and must be done to check this growing mischief was so borne in upon Lord Ashley's mind that it haunted him night and day; but in the midst of the pressure of other things, and in the absence of any practical scheme to grapple with the difficulty, he was obliged to let the matter rest.

One day, however, in February, 1843, when glancing over the pages of the *Times*, his eye fell on the following advertisement:—

RAGGED SCHOOLS.

Field Lane Sabbath School, 65, West Street, Saffron Hill.

The teachers are desirous of laying before the public a few facts connected with this school, situated in this most wretched and demoralized locality. It was opened in 1841 for instructing (free of expense) those who from their poverty or ragged condition are prevented from attending any other place of religious instruction, etc

A few more items were naturally followed by an appeal for help.

"I never read an advertisement with keener pleasure. It answered exactly to what I had been looking and hoping for," said Lord Shaftesbury, when narrating the circumstance. "I could not regard it as other than a direct answer to my frequent prayer."

Lord Ashley did not lose any time in replying to the advertisement, and his was one of the first, if not the very first reply received. A deputation waited upon him forthwith, and fully explained the scope and objects of the society and the views and hopes of the promoters. The scheme was exactly what Lord Ashley had been long anxiously waiting to see originated, and it seemed to him to be the best possible means of helping the neglected and destitute children of the metropolis. He threw heart and soul into the movement, and from that time forward to the close of his life he was the champion and leader of every effort in behalf of Ragged Schools.—*From the Life of Lord Shaftesbury, by Hodder.*

LETTERS OF A SISTER.

Sarah Freeman Clarke to James Freeman Clarke.

APRIL 18, 1834.

My dear James,—The last news is that Mr ——— of ——— has been unanimously called to Brattle Street, and that he will probably go, though some of his best friends think he had better not. He himself has said that they wanted an archangel at Brattle Street, and yet he is going to undertake to satisfy them. Yet, as they have been known to entertain angels unawares, perhaps they

make a contrary mistake and take him for one.

Pray, how do you do, James? It strikes me that you must have been sick, it is so long since you have written. Do take good care of yourself, dear James, and let your parishioners nurse you.

April 24.—William Eliot has delivered your message to me about the basket of letters. I hope you will send it soon; for I want the letters very much indeed, and also some more of your journal. I have had a letter from Sally S. Her husband is *not* dead, and, though he has been for eight or ten weeks quite deranged, is now recovering. I think they will come here to live. She has had much suffering from his illness, which indeed his physicians say was occasioned by anxiety of mind on her account when she was dangerously ill of a fever. He never slept for a fortnight, and before she recovered he was taken ill of a brain fever which terminated in this alienation of mind. He was obliged to be taken home by the physician, and Sally walked every morning to Chelsea to pass the morning with him or in the next room when she was not allowed to see him; and his first symptom of returning reason was exhibited while she was holding a cup of tea for him and feeding him with it. He is now almost recovered. I think she has behaved admirably; for she has not suffered herself to be cast down by this great affliction, but has in her letters home dwelt upon her hopes rather than her fears and sufferings, and made her parents feel as comfortably on her account as it was possible. Just at the time we heard of this there appeared that horrible story of the London physician, of the "Baronet's Bride," and we could not help placing Sally in the very same situation, figuring ——— as a howling maniac and all the horrible accompaniments, etc. The difference was great between that picture and the one presented by her letters.

I do hope you will come home in the early part of the season. We want so much to see you.

Margaret has translated and sent me the "Artist's Earthly Pilgrimage" and his apotheosis. The first part was well enough, but I am totally displeased with the end of the last of it; for the mean fellow, instead of enjoying his immortality, is looking back and regretting that he had not, when alive, had as much money as is now expended for a frame to one of his pictures! Is this like Goethe?

NEWTON, May 14, 1834.

My dear James,—Though I hope to see you soon, I must write this once more to you; for I have only just now received your journal and note with the basket. I am thankful that you are coming home; and, when you arrive, we can talk about that hard question you proposed to me. Mother thinks you are quite in the wrong about it.

I heard two sermons last Sunday from Waldo Emerson, one on regeneration, the most clearing up sermon I have heard this great while. You must tell him your troubles of mind and doubts, for he seems so clear-minded in his spirituality that I am sure he can help you. I think he is the head of a class to which you and W. H. Channing belong. No other persons quite satisfy me now.

I thought I had got to the end of my paper; but, as I have some more room and no more time, I am sorry for the mistake. Do come home as soon as you can. Mr. Pierpont set off last Monday, the 13th. He is quite delighted with the plan, took it up with the greatest alacrity. His wife goes, too. He was to stop in New York for some purpose. He expects you to preach at Louisville the first of June, and then start off for home. It was a capital plan, that of sending for Mr. Pierpont. Oh, you must stop in New York and preach, Mr. Parkman says.

Mrs. Field is so modest that she won't show you the pictures unless you ask her, but she has the finest collection in New York,—copies of all the great pictures. If Miss Cowen's house is full, tell her who you are, and she will make room. She knows all the Sedgwicks and all the Unitarians, will charge only a dollar and a half a day, and give you everything. I erased the names in my letter, but you will know them; for I thought you might have left Louisville, perhaps.

THE AMUSEMENT COLUMN.

Address everything relating to the Amusement Column to Miss Kate L. Watson, Post-office Box 57, Worcester, Mass. Contributors are requested to write on one side of the paper only. Write name and address *plainly* (not necessarily for publication), and send the answers to the puzzles on a separate slip of paper.

HOW TO LEARN TO SOLVE PUZZLES.

(*Continued.*)

An anagram is a word or name or sentence divided into several shorter words. It is more amusing when there is some connection between the whole and the short word,—matrimony=into my arm; telegraphs=great

helps. Every letter must be used once, and none more than once. A transposition is sometimes included in a list of anagrams.

An acrostic was originally a verse in which the first letters of the lines read downward made a word or words. It is applied to a puzzle in which the first letters of the key words read downward make a word or name. A double acrostic is one in which the initials spell one word, and the finals another. Suppose I make one of *Jean Paul*. I would use asterisks to indicate the number of letters in each word.

DOUBLE ACROSTIC

A German Author.

**** A sudden motion.
**** A girl's name.
**** A Persian title.
**** An old word for Christmas.

Answer.

J u m p
E d n a
A b o u
N o e l.

It will be seen that the initials make *Jean*, and the finals *Paul*.

Answers to Puzzles in September Number.

I. *Transpositions.*—Meat, team, mate; lamb, balm; read, dear, dare; care, acre, acer; stun, nuts, tuns; tea, eat, ate; lead, dale, deal; made, dame, mead; dolman, almond, old man; Dora, road.

II.

The report on the list of words made from the word "Clarke" will appear next month.

III.

Tartan, Tar-tan.

IV.

Can you read a line without spaces?

THE CHEERFUL LETTER EXCHANGE.

OBJECTS.

1. To cheer and comfort the lonely and discouraged—not only invalids, but all who need cheer and comfort—by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or sermon extract is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

TRAVELLING LIBRARIES.

The Travelling Libraries have now become an important part of Cheerful Letter work. In order that this department may be thoroughly organized and systematized, Miss Louise Brown, Box 91, South Framingham, Mass., has kindly consented to take it in charge. Will those interested in these libraries, and desiring information, kindly address Miss Brown as above?

IMPORTANT NOTICES.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

Miss Frances B. Fisher, our Assistant Secretary, is to be absent in Europe for several months. Will members and others kindly notice this, and send requests for correspondents to Miss M. A. Macomber, Framingham, Mass., until further notice?

Those who send contributions of any sort to the Cheerful Letter must have them sent in by or before the fifth of the month if they are to be inserted in the next issue.

DIRECTIONS.

EDITOR,— Miss L. Freeman Clarke, 91 Mt. Vernon Street, Boston, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,— Miss Bertha Langmaid, 71 Newbury Street, Boston, Mass.

ASSISTANT SECRETARY,— Miss Frances B. Fisher, 491 Beacon Street, Boston, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,— Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,— Mrs. Charles T. Catlin, 25 Beacon Street, Boston, Mass. Checks should be made payable to Mary Louise Catlin.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Mrs. Catlin at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Mrs. Catlin, as above. Please give full name and address. Also send name of minister as reference. Some of our members take the paper in order to send it to those who are not able to subscribe for it.